[redacted]

Must Remain in
Transcription Room

MUSIC PART ONE

M 1601
New York (Nishimura's Group ?)
June 13, 1969

MR. NYLUND:

So the first Friday evening after the trip. We played a little bit on the trip in San Francisco — piano, organ also, twice I think, In Santa Fe. Did we play in Seattle? I forgot. I think we did. Anynow, there was enough music mixed with the different meetings and the talks and the trips and all the different things that occurred. I said enough about it last Tuesday. For those who have further interest in it, they can listen to some tapes and they can listen to some music. I don't know what good it will do you.

It's Father's Day. We celebrate that. And instead of looking at the children, I want to look at the father. I fail you in many ways. And this is the half of the year that I said we were going to spend on Work, and where Work was going to be more prominent than theory. We are almost to the first of July, six months to go. Maybe Father's Day comes at the right time, because father has been much too lenient. He has been too kind — not strict enough. And sometimes when he has said what he will do certain things, and almost threatened, he was too weak to carry it out. And-as-long-as-I-can-accept And that's a mistake. And I confess — As long as I can see it, and as long as I can accept it, that is, that I accept my own condition the way it is and also without criticizing — to some extent even, impartially, because also I do, sometimes, what I have to do. And sometimes it is being compelled. And whatever then occurs in the life of any man, is that he does not know immediately, and perhaps only after some time, that he then [will] receives a certain quantity of knowledge. And that throws, then, a certain light on conditions of which he was a part. And when the conditions are not entirely right, or rather when later on one starts to consider it, and then tries to be impartial about what has happened and at the same time critical, and then one sees that certain things have crept in--I would almost say, without father's knowledge. But then if he comes to himself and he realizes what is needed and--

and (I now speak as a person older than you all and a little bit more experienced) and having taken a responsibility for certain things that we have been engaged in, particularly in the last year and a half which has of course to do with the Barn and which we also start again at the Land in San Francisco, or in California—and all the time taking on responsibilities in order to try to bring home to all of you, as children, that what I think is needed for your life so that you can find your proper place in life on earth in the first place and that perhaps in understanding certain things as they do happen, mechanically, and definitely quite unconsciously, that then you are a little bit more forewarned. And therefore, that this particular part of the year--the second half--is still ahead of us. And whatever has gone wrong can be corrected. And I tried to indicate a little bit of that last Tuesday. And also already it was foreshadowed when I left San Francisco. And when we had a meeting in Santa Fe, and afterwards in Dallas, all of them had a certain characteristic, you might say, the "defensive" principle; or, to try to bring it to a clearer state of what is really involved in a principle when it has to do with Work on oneself; and the sincerity and honesty that is required. And therefore, now facing this particular obligation, which for some reason or other, happens to be on my shoulders, and for which perhaps I was not solely responsible--and I much rather like to see it as something that I was also compelled to do certain things--I now see this little bit of a building—a little edifice that we have tried to erect, that here and there certain bricks are falling away. Or that also, to some extent, part of the foundation is not entirely correct, simply because it was not understood. And that it is not something that can be explained in words because, in that sense, I don't feel guilty. In Dallas I explained it, the series of the 1500 is an important one as far as Work is concerned. And that now we started last Tuesday with 1600. And 1700 will be different. There will be certain meetings in their quite different from what we have had before. But I cannot carry, to such meetings, all of you because I am not sure that I can trust you. I am not quite certain that it even

would be right to continue with what we used to call Group I, a Tuesday meeting. And I have told you that I am stopping it. It is for your sake. Because I don't want to have any mish-mash. I don't want to put water in the wine of Gurdjieff. It is a certain strength whatever it is, that you might say, even, the alcoholic content that Gurdjieff is meant to brew. And whatever may be from our standpoint every once in a while a little bit too strong, and perhaps at times, even, might have made you drunk--all of that I am not responsible for.

I am responsible for the application, for the interpretation here and there and the explanations, and for the clarity and the logical building up of concepts. And I am also now much more responsible for your behaviour at the Barn and Warwick. And it is with that in mind--and you must know by this time, that gradually the work is going to be transferred to the country. Because I don't want to continue with this in the city too long anymore. And at the same time the city has many people who I think could use Work. And for that reason I cannot cut myself loose entirely from that.

The mistake that I have made, and I have confessed it, is in trying prematurely to allow a few people to talk about Work in small groups. Whatever it has given them, and whatever they have profited by, and to what extent it has also helped to maintain at least a discussion of Work--and sometimes quite right and sometimes not so good--taking it all together, I had hoped that it would be, would have been different. And I say I make a mistake in prematurely doing certain things for which we, as a group as a whole, were not as yet ready. And in knowing it, as you also know, I stopped it.

Instead, of course, I have another obligation--to continue to explain Work for those where it is needed. And for that I have another group now, Wednesday, which is partly open, partly not. Call it an in-between group, between Group

II and Group III. And we still will hold it at 102 until such a time that we might find a different kind of a place, and perhaps more suitable.

So that is Wednesday. It will be, I hope, a general questioning group in which we will discuss, quite definitely, Work; and also with examples, And with tasks. And allowing people to talk there so that they can take the words out of my mouth. I would prefer it in that way, because there are now other opportunities where I can give my attention to developments of certain ideas without interruption. And one of them is always, and always has been, Friday, mixed with some music. But very often certain subjects that have come up during the week, or that I remember, we have talked about and tried to elucidate them, a little bit from different angles.

So I say with this kind of a confession--as a behaviour of a father which was not entirel, right—that is straightened out. The next thing to straighten out is the Barn, and the surrounding. I said Tuesday I will not, perhaps I will not continue in the same way. Because it is already a little habit. There are certain things about the Barn that I don't like. And I will reorganize, for instance, the downstairs, so that it becomes a little bit more efficient and useful. And the utilization of the space—we will use the silo, for instance, and we will make different changes, also, with the telephone. I also want a little place there where I can, every once in a while, talk so as not to have people come over to Fire Fly house. It is not necessary. I've explained already, several times, I prefer, every once in a while there, to be all alone if I want to do something, regarding Friday. And I need that time and I explained in Dallas what I intend to do. And it will gradually become clear what kind of material will be used for that purpose. It will put a certain pressure on the printing plant. It will also put pressure on those people who have been group leaders, to give them

different kind of work in order to help me to edit that what has been written or what is available for the purpose of publishing it. But publishing it in private--again under the same kind of conditions as I said when we first had a few pages, the first part of Fire Fly, that it was only meant for those to whom it was given and that it should not be used for any other purpose. With the second part of Fire Fly, I have been a ~~it~~ little bit more lenient becuase it could be given to some people who were sympathetic to Work. Perhaps I will have to change that. Because when I see how different people who have been in contact with Gurdjieff and who, for some reason or other, think it is necessary to publish books in which they then relate whatever their own personal experiences were and whatever place they occupied in the eyes of Gurdjieff, or perhaps what place Gurdjieff occupied in their own eyes-- about that I have no quarrel. I do have a quarrel when certain things are published for the public which are not needed to be published. Among that is a great deal of what I think can be discussed in a group and which belongs then, if you want to use that little term, to an inner group where there is trust.

And so when I talk about forming a new group which I don't call Group I but it is a group of a small quantity of people, who have, for me, a certain quality. And I will start with that. And that group will meet on Tuesdays, you might say, to bring about a certain contact with the past. And it will be held at Fire Fly House in Warwick. I thought of that many times and it was not right to do it too soon. I don't want to fall into the trap of doing something premature. I think the time now is ripe. And if I look, that many times that people have come to New York from a good distance--and particularly since many of them have moved to Warwick and then were forced to drive on a Tuesday to New York--I think it is fair, since there are now the majority of people I would want in this new group to be formed, that they, living in Warwick, could be compensated for their energy which they have spent ~~xxxxx~~ by having some who I would also

like to join that group, and who happen to be in New York, to make an extra effort to come on a Friday, on, ~~on~~, on a Tuesday, and to be there in the evening.

I say again, the group is small. I will select. I will only take those I believe who have at the present.time a value. I don't want to say that ~~it~~ is not possible to add certain others to it later. And I don't want to say, either, that those I now select will stay. It will depend. I will work with them. I will insist that they work with me. And if there is, for some reason or other, again, a failure, I will not hesitate to tell them to stay away.

In the second half of this year I will be a different kind of a father. I have indicated that last Tuesday already. I will be much more strict. And I also believe that it is necessary to extend this kind of lets call it "supervision" about your personal life because I don't like it every once in a while, and it has to be ~~cleaned~~ cleared up.

Certain things will be changed at the Barn and the Guesthouse. For instance, the Guesthouse will be much more in the nature of a motel. I want to make room for such people who may come from other places that they can be brought under that roof. So all permanent guests up till now are out. They have to find a place of their ~~[redacted]~~ own, somewhere in Warwick. Not on the grounds anymore. Naturally, those who have a house there, of course, that is their house. I'm talking about the Guesthouse and the surrounding. I want to have that guesthouse clean, cleared, and presentable. I want every person who is now there--and ~~k~~ last time whenever you had the last meeting there, Robert asked, in my name, who was going to be there permanent(~~ly~~), having in mind to get an idea of who would like to be there. For me, the question is now try to find as soon as you can another place. There

will have to be someone responsible who probably will have to stay there. But that is the only person, or perhaps a couple. And the rest does not belong there. Those who come from outside of New York and who have to look around, they can come to that motel. And stay, maybe a week, 10 days--give them time so that they can look around if they stay longer. If they go soon we'll make, we will be flexible enough about it. The Guesthouse, or as it is now called, motel, is our private property. So it is not a hotel in the regular sense. And it is not a happy "do drop in."

Certain things will have to be changed. For instance, the Guesthouse, as the old name was and I still call it that now, will be used on Saturday and Sunday to take care of the children. There are not going to be anymore children at the Barn or its immediate surrounding unless such children are old enough to be able to be a little help, particularly boys, or perhaps cleaning up or raking or helping those who are ~~bulding.~~ building. But all babies will be prevented and all mothers will be prevented from exchanging all kind of gossip among themselves and thereby, without perhaps even knowing it, deteriorate the atmosphere. They will have to be at the motel. And if at the motel an arrangement can be made that one or two can be baby-sitters, of course the mothers can come to the Barn and do some honest work.

So the play pen will be eliminated. The grounds will be cleared because you know the house and the Barn ~~will be a place for people who work.~~ is for people who are growing-up and it is not for children. Children can be invited for special occasions. But that's another question. I've of course said that the happy-go-lucky atmosphere is not to be tolerated. I want people to come and work physically, I want them to look well, I want them to be dressed up in working clothes, but not with shirts hanging out, or holes in a sweater, or hats that don't fit. Of course, no long hair. Decent, but honest, decent work to be done by them. We will arrange it that someone will be in overall charge and a few who will act as such a person's superintendents, or foremen if you like. It will be regulated in such a way that I will be able to count on those

I think you understand now a little bit what I have in mind. The Barn will be a place now for people who work.

who come. I've also said that I will see everybody and I will take the time on Saturday and Sunday, you might say, to get acquainted with those who want to come to the Barn, to find out why. And then I will have an opinion. And then I will still have a chance to say, "I don't like you here," or, "You can stay." ~~You under-~~
~~stand~~

You understand now, what is my attitude? It's like a little bit of an autocratic father. What one really calls a paterfamilias. That is, the father of a family of a great many children who are sometimes too young, and sometimes imbecilic, sometimes ignorant, sometimes very stupid, and where I will insist that also in the surrounding country of Warwick, where such people may be living, that also in (their) these particular places ordinary ethics will be acknowledged. I don't want to come back again some other time and find out that a few people had been in contact with the law. I don't want people to be singled out by the Warwick conservative group as those who don't behave decently. I don't want ~~drinking~~ drunk people who have been drinking too much. I don't want behaviour that belongs in a psycopathic ward, because I'm not running that kind of an institution. I'm running a place which is still in my name. And if you all come as my friends since I ask you to come for a definite purpose—to help me as far as the rest of the world is concerned and to help yourself as far as our inner world is concerned. And about that I will be very strict. And I will not hesitate, one moment, to tell a person, I don't believe belongs, to go elsewhere.

You see the emphasis is now on Work. And when I am convinced, or I have an idea, that there is not enough work or attention payed to Work on yourself--and that depends on the wish, not necessarily what you are able, it depends on your attitude—I have no interest. This Barn was for the purpose of trying to become conscious by means of the physical center. I have explained it before very much in line with movements, and why movements, and this time you have to understand

why people wish to come. And for that purpose then they are welcome, entirely welcome. But when it is not there, they deteriorate the atmosphere. I've compared it to a rotten apple in a barrel.

It is quite obvious why I say it. I am responsible. We have started something for a very definite purpose. Many of you have already contributed to that. Also you have given energy, your time, your willingness, your money. All of that, it is there. I've said many times it is only in my name. It is not mine in any other sense of the word. And I don't want it. I want it to belong to all of you if you are responsible. And this is what we will talk about on the Tuesday evening at Fire Fly house—how to become responsible. And I will only allow such people who I believe at the present time have shown signs of a willingness to become responsible. And so that is the measuring stick. And if, for some reason or other, you feel that I am unjust, I would almost say, "just too bad." You just take it, now, the way I say it because now, I'm a different kind of a father and I'm telling you what is going to be. At least we will try it that way because I'M fully convinced that so far it was not sufficiently successful and I do not wish to attach my name to that kind of an establishment.

On Saturday we will continue work, eating, and we will have coffee at five o'clock and I will be there. And those who have worked that day can talk and ask questions about Work and what to do when they work physically and relate it to their experience of that day. On Sunday I will play in the morning whenever I feel like that. And it need not be that it is in the, kind of like a little bit of a recital. You just continue. You can come and sit and I play when I think I want to play so I'm not bound by nine o'clock. Lunch, and again, I will talk also—perhaps play, I'm not so sure. But again at five o'clock, or thereabouts-five-thirty, dependent on how it is and summertime -again there will be coffee.

Probably upstairs. And again we will talk. And again we will talk as long as we wish so as not to be bothered by a certain rule that they have to start movements for a few (. . .) ~~after~~ at a certain time. When we finish with coffee and the discussion, then some of us can have movements and that will probably on Sunday be for those who are advanced. I'm thinking about having movements on Saturday evening for those who are beginners. And for the time being, that's going to be all movements that will be given because in New York we don't have the proper place and it is a little inconvenient to think about that at the present time, in the summer, too much. What we will do in the winter I do not know.

We have now about three months ahead of us of summer work. Certain rules exist in the summer which don't exist in the winter. And we may have to make certain changes again but this is in general, now, the way we are going to operate. I expect to go to the West Coast by myself. I'll probably fly in September. I'll be away again for some weeks. The West Coast also needs it. I want to give a lecture again at Santa Cruz which I believe is important. We had one and I think there are some good results from it.

In general then, three months ahead of you (these are three months of the first time that I am a strict father ~~some & dead time--about 10 seconds worth~~). You will then help me. If you don't understand it for some reason, whatever the reason may be, please don't come. There is no need over-loading. The Barn is big enough. There is enough work to be done. I have no objection to have a large quantity of people there, because they can be put to work. But you know more the conditions under which you can come.

What we will talk about on Wednesday, what we will talk about on Fridays, and also what will take place on Saturday and Sunday, I think will give more than enough for anybody who wants to find out what is the meaning of Work and really, if they are honest and sincere, they can utilize it in their life. So don't feel excluded from a little bit of a group where I would like to talk about

I hope you will be able to understand it and if you do

certain things that really become of much more concern, not only to them, also to me. So, it is not ~~really~~ a question of being left out. I don't leave anyone out who honestly wants to Work. I will talk with anyone who wants to Work, and maybe have some trouble in their daily life. I don't close the door. That is part of my life at the present. But I will regulate it in such a way that I will have time. Much time has to be spent in different directions. (~~Dead time -- a few seconds~~). Much time will have to go ~~to do~~ in trying to do certain things regarding, ~~[illegible]~~ - I think we mentioned the West Coast.

Boston ~~Boost~~ also exists. There are six or seven other places which are coming, gradually requiring attention. There is also considerable correspondence. There's a great deal of tape work to be done, a great deal of preparation of index, of necessities of finding out if tapes have a value and if they can be considered a legacy. Because a father considers that. Because he has a family and he wants the family to profit by whatever he can give as ~~an~~ education or whatever he can create so that it can be left for his children after he dies.

And this is the reason for a Father's Day. To remember that there are certain things in this life which ought to be done. And in the first place that they relate, when it is a father, to he (sic) being a father. In the second place, that it relates to his children. If a person has to love himself and that he has to love mankind, and he is not neglectful of that what is needed for himself and there is a pure selfishness, a real reasonable egoism, for anyone. But that what makes a man in an emotional state able to grow is not the emphasis on himself. That still belongs to his earth and his life. The emphasis for a man is to change ~~his~~ this feeling into an emotional attitude and an ability to ~~xh~~ have such emotion actually become apparent and free, as I have explained many times, from the necessity of the physical body. ~~That~~ There has to be the means of how to create a Kesdjanian body as an emotional state and that what belongs to a

man when he wants to grow up and if he wants to answer for that what is a responsibility laid on him. And whatever way and whichever way he would like to explain it for himself--if he wants to acknowledge a being higher than he is, or a law of eternity, or His Endlessness- -it's all up to each person to become clear about what is meant by his own conscience. And to the extent that he can develop that, he will, with an emotional road, come to a point above the earth away and perhaps reach the planetary level and, of course, I hope in time he will reach the sun.

Whatever I may have forgotten, or things that ~~will~~ still have to be elucidated, or that what still belongs to tomorrow and Sunday--the different small problems of transportation and all the rest--we will work it out. The next Tuesday meeting is next week. I'm sorry that there wasn't perhaps a misunderstanding (sic) it is last Wednesday--it was not perhaps clear enough what I said, although I did not say that we would meet any (, anyone Wednesday) on Wednesday. I am sorry.

You understand now why we cut this cake in pieces? Becuase the old father is gone. And the day, today, ~~I have~~ had eliminated him. And we now are standing on an entirely different kind of a footing. And whatever has happened in the past, and whatever has been father's behaviour towards different people, perhaps has to be renewed. And maybe we can profit by whatever has happened before and we don't want to throw away anything that is still worthwhile. But maybe we put on another kind of a coat and if you understand that coat, and then, because of your understanding, you can see through it--a coat which is transparent but also a little hairy--that perhaps, if you actually wish, you can see through the coat and maybe, if you look well enough, you can see my heart. And you will know that that in itself has not changed.

I know that Lotus doesn't want to cut the cake, but I think that Rhoda is a very good substitute. Mildred, you did it last time. You cannot do it all (of the time) Alright?

all right?

And do we drink? Each person drink to whatever they now wish--for themselves, not for anyone else--of that what you believe you need. And in what way you think that all this kind of activity and all this groups, meetings, grouping together, working together, different kind of aims being joined--that if you look at it, and you look at your own life and you see that perhaps in your life there is room for these kind of desires and endeavors, then I hope you can drink to that.

TOAST

Second Part

Having talked so long now in the first part, I don't have to say ~~so~~ to much anymore. Moreover, what I would say probably is repetitions.

Father's children! New children! Where is that Armagnac? To Dina and Don. And, what is the name of that baby?

Don: Rachel

Mr. Nyland: Rachel. All of you. (TOAST)

What happens to you when you look at a baby? For those who have had that experience of course it may be then like a memory. And for those who don't, not as yet, who ~~probably~~ Perhaps hope, what is it? What do you see? Life, really, unspoiled? In a ~~face~~? And why does when it happens does it happen to appear, then, and how does it happen that you look at it? And what is the meaning for you as well as for the baby? Of course this applies to father and mother in the first place, but, all of us, are we related? Are there many things that happen coincidently? Is it really just a little chance that we are here, by accident? Why is it that at certain times we can say certain things, ~~only~~? Why is it that certain things happen at a certain time, and not later and not before? You remember 'The Bridge of San Luis Rey.' Accidently five people on the bridge ~~and~~ it breaks down. Fritz Peters wrote the book called 'The (~~Descent~~ Dissent)' which is in New Mexico between Taos and Sante Fe. And you also considers that a little bit of plagerism. With

the same principle, in the lives of people, at certain times, they come together. They see, see each other. It has a meaning. You look at a baby. It has a meaning for the baby, for you. What string of thoughts or feelings—what do you wish for that newborn? This world, this world—the ~~different~~ difficult things—this world as you know it. And now, all of a sudden, new life! A different kind of form. (Related) to ~~think~~ things you know. And of course it has a name. And now what, what will one do for yourself to affect a baby when you see it, even when you hear about it—the meaning for yourself, what it produces in you and with what, then, do you go ~~first~~ further? Or don't you give it any more thought? It's just ~~comes and goes~~ one of those Accidental kind of things like you see a man on the steet and he has (fallen and is) almost run over by a car, but thank God, no, he wasn't. Next day, do you remember?

How do we live? What is in your life that becomes unforgetful? What is it at this moment that could be? We simply say, when we use the word 'infinity', and we don't know what it means, we say 'moment'; we don't know. We have not really an experience until ~~we~~ you start developing something in your inner life so that it has a very special kind of a quality with which you then can recognize life. And so, when you see a little child, it might even, then, arouse in you something, or (through) you, your life, where is it?

Work will help to find out where it is, or course. Otherwise, why would we bother? If Work didn't have to do with life and the whole life that one wishes to live, life that is covered up by all kinds of things in ~~the~~ ordinary existence, covered up by events, even, prematurely sometimes. Down and out—maybe down, not out; maybe still hope, maybe something. But you lose it when you don't get up always in the morning with that. And perhaps the picture that you then put together again, you visualize in your memory something that at that time, when you experienced it, could produce something in you, something in you really that is your own. That what is

your own, where is it in the morning when you get up? We say of course often, how soon do you Wake Up for the second time? What is it in your life that prevents you even to think about it until certain other things and perhaps even hours go by? And then you say, "Oh yes, My God, Gurdjieff." The time probably before the first thoughts or the feeling of Work, Objectivity--you will measure yourself, you will find out what is your level, you really can study a great deal to find out what you are, where you live already early in the morning. When you are still in bed and you open your eyes and the thoughts start to appear because your heart start to function, receive certain things--it's not that bad--immediately images. Things are formed. Your brain starts to function. You even may hear. Sleep leaves you. It leaves your mind. It leaves your body. It leaves your feeling. Perhaps it leaves the feeling later than any of the others, but still feeling is there. What is within you as feeling for yourself, your life, your wish? Can you get out of bed? Can that body allow you to get out? Can your feeling leave you and leave the body there? You've heard about double existence. When there is something in a person that's sensitive who leaves at a certain time a body in a dream, sometimes under hypnotic influence, something separates. It also has a form. And it is still attached. But the body is there, breathing, but otherwise a little dead to that what is alive--leaves visits and really invisible. One goes through doors and houses and knows as an arch. It is like your Gesdjanian body when it is free. It is like you when you wake up in the morning and your feeling, then, is separated. And then you could live a double life, not for very long because the attachment is so great. You identified with your body. Even that can't get out of bed.

You think your feeling is still dependent on that. Your inner life is not dependent on your outer life. It can exist for a moment without it. But it has to be fed by outer life. And outer life predominates. Of course it takes over. There is a moment when you wake up in the morning when you really can be free. There

(~~will~~) perhaps may be the thought but also the experience of something--you know, that is as if something visits you and wakens you up. You don't know why, where from. Perhaps that it could be your "I". Perhaps if your "I" could actually stay with you during the night and take the place of all the 14 angels that protect little children--two for the feet and two for the head, two for the ~~x~~ ears and two for the arms; only one for the heart.

What has happened to an "I" when one works? I talked a little about momentum of an existence of something that is put in motion because of a real wish, and that then it takes on the form of unity in the image of God. And it remains there and your "I" is with "It". And when you fall asleep, and the three centers are separated, then the "I" rejoices. You see, the "I" can see. The "I" can be aware, can be watching over you when you are asleep and ~~xxx~~ sleep is restful. And you are in a state in which objectivity would bring you, but this happens to be in a physical state, and because of rest and because of excluding all the affairs of the day--and no hearing, particularly; No seeing. Your eyes are closed. No ~~xxxx~~ sense organs. And the three centers start to separate and the "I" watches this. And it rejoices, I said, and that is the state. And then the "I" wakes you up. And every time, it is disappointed because immediately after you wake up, the three centers again connect. And the "I" says, "Today I hoped. I hoped. But it isn't yet. But I will have patience. Maybe tomorrow. I will watch. I will be still there as long as there is a wish for "I" to be there."

If you make your life wish for the "I" to remain, if during the day you ~~xxxxx~~ remember what really is the aim of "I"--to find your body as a servant, ready to serve the master of "I"--so that then the human being can understand the meaning of/his life. And one hopes, then, in going to fall asleep, that the "I" the next morning, already woke up physically, will not be disappointed. That it actually is

right (and that finally ~~is it~~) "Yes, that is it."

This is the commitment of a man to Work. This is the way he falls asleep, physically. This is the way he wakes up physically. And then he ~~xxx~~ remembers himself, before ordinary life starts to create all kind of conditions of identity. Such moments of freedom--you may wish for them. Before you fall asleep, you can pray. You can even fall asleep praying. You can even pray in your dreams. You can even expect and hope that "I", as an archangel taking place of all the different ones that you were used to when you were young and you believed that Heaven was just filled ~~with~~ and, populated with little angels as if, for a little child--because a child doesn't think very much but just perceives. It receives impressions. ~~When~~ They are not digested, thank God not too soon, and not too soon classified, and not too soon any kind of a word attached to it, but just be as a living kind of a creature--breathing, of course. It has to start to breathe when it was born. It was then on its own. The mother gave it to the world. And the child takes the world. And as it grows older and it becomes more and more disappointed, like the "I" when it sees morning after morning how soon the three centers combine again. And how the prayer should be for a man: "God give me that "I" tomorrow. I'm free for a little while so that at that time I can claim Me, and that I as my personality could become servant."

Every once in a while, when you fall asleep, when your day is done, when the night and the stars, when out of the day the sun has disappeared--that is when your active desire to create an "I" can no longer be active--when you hope that all the stars will be a little bit of a substitute representing "I" for you, and then the sun rises above the horizon. There is no need for the stars any more. But if your "I" is there, it is light. If it isn't, I assure you, the day will remain dark.

Every once in a while, I fall asleep. And I hope that every once in a while you will Wake Up — Really Wake Up.

How to wake up in the morning? What will you really pray for? How do you really want to fall asleep tonight? Your attempts to Wake Up are on one side of the scale. Your soul is on the other scale. That is your paymant. Work for your soul. And I hope that the scale with the soul, gradually, will win out and that your Work efforts become one with you.

what will you pay? How deep [illegible] your wish be?

Have a good sleep tonight.

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